2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

lack this characteristic structure, and even they have as its functional equivalent an enclosed space taboo to women and children.

Among the *Eastern Bororo* the northern and southern halves of the village circle are associated each with one of the moieties and their constituent clans. At Kejara a second principle of dual division appears: besides the axis that separates the northern from the southern moiety there is another perpendicular to the Vermelho River, creating an Upstream and a Downstream half. Here tradition alleges the pristine existence of several concentric house circles, with residences of the same clan behind one another.

The family house type, though always palm-thatched, differs according to the time of year. During the dry season it is of conical shape and erected with a central pole or tree against which other poles lean. In the frame put up for the rainy season, a crossbeam supporting other poles rests on two forked sticks (pls. 83, *bottom;* 84); generally this hut rises directly from the ground, but occasionally it is put on piles. The erection of the residence is a man's duty.

The women within a house belong to the same clan, each family having its own fire, so that every newly married girl acquires a separate fireplace. The furniture includes mats to sit and sleep on, for even outdoors these Indians avoid resting on the bare ground, over which they spread palm leaves or the branches of a tree. However, there are also platform beds rising about 12 to 16 inches (30 to 40 cm.) above the ground and covered with a layer of palm-leaf stems. Mats or skins serve as blankets. Hammocks are unknown. A hut contains pots, spits for roasting, rocks for breaking hard seeds, spindles, and bivalve shells used as spoons and scissors. A mother will put her baby in the central concavity of a mat suspended by four cords from opposite sides, a fifth enabling the woman to rock her infant while she is attending to her chores. In some huts a stage 2 feet 6 inches to 3 feet 6 inches (0.8 to 1 m.) in height serves for roasting fish.

How far the *Western Bororo* mode of settlement conformed to the pattern described is not clear. Koslowsky (1895 b) merely speaks of a Bolivian aldea of some 20 huts with palm-thatched walls and roofs and a mat for the entrance.

DRESS AND ORNAMENTS

Children go naked. When initiated, a youth acquires a penis sheath, being thus qualified to witness the masquerades customary at funerals. On festive occasions, a decorative pennant is attached to the sheath. Men generally wear a girdle with shell disks, also a necklace of cotton thread, a bone pin in the lower lip, and ear ornaments. The hair is cut horizontally in front (pls. 90, *bottom;* 91); combs are made of bamboo rods held together by cotton plaitwork with designs. Body hair is plucked from the beard, the eyebrows, the pubic region, and the armpits. Women wear a gray perineal band,

593 white one just as she does when she is menstruating. Neither
846 parent, however, is supposed to have sexual intercourse
834 (again, in practice, the woman's lovers do not conform to
[854] this precept) until the child, if it is a male, starts to
[856] speak and play with bow and arrows, or with dolls and small baskets if female. Otherwise the child will get weaker and weaker and eventually die. Only when this period of continence is over is the time of birth officially ended. The
[307] husband will celebrate this occasion by painting and adorning his wife and child.

842 Many of the ideas and customs described above attest to the native theory of procreation. Though the Bororo are a matrilineal people they posit the necessity of a genitor for the procreation of a child. The importance ascribed to both the father's and the mother's dreams, to the couvade, and to the role of the father's female consanguineals during childbirth are all expressions of the significance that the Bororo
* [601] attribute to both parents. This emphasis on bilaterality is reflected in the fact that both maternal and paternal half-siblings are linguistically recognized as full-siblings.

842 Both the Bororo idea that one can have many fathers but
593 only one mother and the obligation for a man to provide for
855 his stepchildren, while a motherless child is taken care of by his mother's sisters rather than by his stepmother, may be correlated with the step-kin rule which excludes a stepmother from the category of genealogically connected relatives. Finally, the fact that one can have only one mother

/128 cont./

614 For example: the group of the Apiborege of the caste of the
551 Tugarege uses these names Trua cereu, Adugo meri, Iparegiri, and others; the Paiwe of the same caste use, among many others, these: Meriri Prado, Cerae Togiũ, Meriri cooáa. Never, however, will there be promiscuousness between the names of the two groups; never will the Apiborege use the names of the Paiwe, and vice versa, even though they belong to the same dynasty of the Tugarege. The same custom governs the Cerae, who will never use the proper names of the Tugarege, nor of the groups of them. For example: the Bocodori cerae, the Coge cibae cerae, the Aorori take the following proper names for members of their families: Wororeu, Coge kigadurẽu, Woro mugureu; the Kié have for their own use the following: Toro Pradu, Ukeparabara, Aurajokívo. There will never be a case of a family of the Bocodori giving its members names used by the the Kié. --
551 To the animal or vegetable being whose name they use,
824 they do not attribute any cult or worship, /129/ or any
825 consideration. For example: an individual to whom the name of Piodudo (hummingbird or colibri) was given will not for this reason profess any special respect for this bird, nor will the hummingbirds for this reason have any immunity. The same happens in relation to other animals or plants."

● 854 In general, the child, in its first years, is taken care of by
855 the mother.

000 Vaerting (o.c., pp. 6-9) designated as a result of female predominance the custom known from some regions of ancient Europe, Africa, and Asia, according to which the woman
[171] takes the initiative in love and in marriage. Similar behavior was observed among some South American tribes; let there be mentioned, for example, the Choroti in the Chaco (Erland Nordenskiöld: Indianerleben /Indian Life/, Leipzig, 1912, pp. 86-90).

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

her specie. While the man, on the contrary, fierce and war-like in his nature, has busied himself from time immemorial making deadly weapons, fighting and slaughtering. The woman was the first farmer, the first miller, the first potter and basket maker, the first dressmaker and tailor, the first beast of burden, and some men think the first ecclesiastic; while the man was the first murderer. 462

Every morning, small parties of Bororó females, unarmed, may be seen going forth in various directions with huge baskets on their backs, suspended by bark straps from their foreheads, to explore jungle and forest in search of fruits and vegetables, many of them reaching out eight or ten miles from home, and returning late in the day carrying one hundred fifty or more pounds of goose-egg cocoanuts, hearts of dwarf palms, wild potatoes, and other food material, and perhaps also, transporting a child three or four years old which sits in the loop of a bark strap that passes over the mother's shoulders. If the man should return, empty handed, from a hunting or fishing expedition, he nevertheless requires, Esau-like, that at least a "mess of pottage" should await him. 222 [482] [854]

The Bororó female is betrothed, or, more correctly, is contracted for in infancy, and married when she reaches the age of ten or twelve years. If she is not married, or at least spoken for, ere she reaches the age of twelve or fourteen years, she will be seized, unawares, some day, dragged to the great hut, and forced to become a victim to the lusts of all the men of the village. It is a terrible ordeal for the poor, helpless creature, and she is nearly, if not altogether done to death at times. Her parents, though they may grieve for her, do not, or dare not, attempt to rescue her. Her assailants will not enter the parental hut to take her. They have, evidently, some idea of the sanctity, or the inviolability of the private residence. But they catch her by stealth when she is outside the family hut. Because of this hideous custom, parents earnestly desire that their daughters should at least be contracted for when still very young. I was told that they are often contracted for when but a few days, or a few months old. 582 584 839 [584]

/503 cont./

855 Waehneldt emphasizes the great love of the parents for their children. "They guard them" he continues, "carefully from kidnappers; as soon as I came among them, they hid them all, and they all reappeared only after they were convinced that there was nothing to fear. One Indian asked me for a remedy for his sick son and said that if the latter should die he would eat so much earth that he would be buried with him." The fact that [304] the lower lip is pierced in order to give children a distinguishing mark thus has a definite reason among the Bororó on the Jaurú
• 854 also. We can only express ourselves in a similar manner about their love for their children; in spite of the heavy load, the baby was usually taken along into the forest, and on the homeward journey it was enthroned on the shoulders of the mother, her head
593 between its legs. On the other hand, respect for the parents was less clearly expressed; they /504/ were intelligent but impudent scamps who were more stubborn than obedient.

852 Equipping the boys with cuffs is celebrated ceremoniously. They must spend the preceding day in the forest and get nothing to eat. The young warriors are blackened with soot and must endure all kinds of practical jokes; the chief sport is for two parties to station themselves on either side of the fire and toss the boys to each other.

764 Death rites. Let us first learn about the Bororó on the Jaurú
[114] from Waehneldt.

"Their mourning- and burial-ceremonies take place in the middle of their villages, in the sanctuary itself (the enclosure
765 mentioned on page 627). We were shown the clean bones of the oldest Indian, deceased a few months previously, who, after he had been buried for six months, was dug up again; the bones were clean and complete in number.

"Each evening at this place they sang mourning songs and danced, while they covered each bone with colorful feathers and richly decorated the skull with arara and other feathers.

"These ceremonies lasted several weeks, whereupon the bones deposited in an urn are buried anew. Not all the dead, however, are honored to the same extent.

2: Steinen--633 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi
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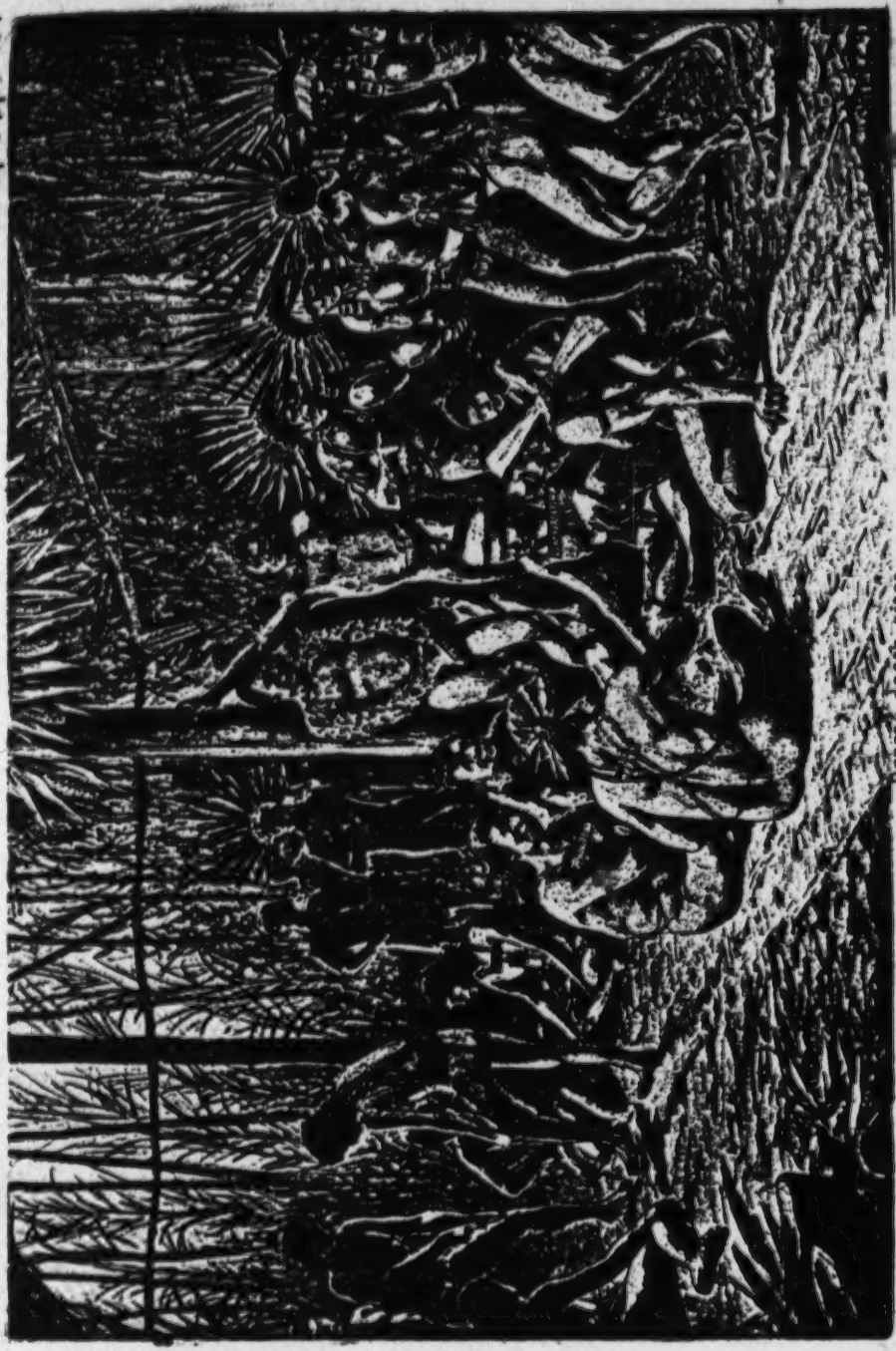

787 The Umotina do not appear to have shamans.
756 Every man is believed able to call up any friendly
[534] ghost. He blows on an armadillo-shell horn and offers the ghost chicha. That night the man will meet the ghost in his dreams, who will then tell him what to do in order to cure himself or a sick relative.

LIFE CYCLE

843 A month or two before expecting a child a
846 woman eats only manioc products, maize, and honey; meat and fish being strictly avoided. These dietary restrictions continue for some months after the birth of the child. The husband, however, is free to eat what he wishes.

844 When a woman feels birth pains she goes into the woods accompanied by her mother or mother-in-law. Delivery is made in a kneeling position. The umbilical cord is tied with tucum twine and cut with a bamboo sliver, the placenta being buried. The midwife then carries the child and assists the mother back to the village. The child is taken near a fire, washed, and its arms and
[845] legs are "pressed into human shape." Twins are accepted. When the child is a day or two old,
[304] tucum nut washers are put on its ear lobes to pierce them. These thin perforated disks are the same in appearance as those used by the Nambicuara. The grandparents then give the child a
[553] name. The child is carried on its mother's hip
● 854 and is nursed for 2 or 3 years or until another
[847] child is born. The Umotina gave no information about using herbal medicines to induce abortion, nor did they mention anything about infanticide.
[862] The first foods a child eats consist of baked sweet-
[855] potatoes, broiled fish, and occasionally meat. Children sleep with their mothers until about 5 or 6 years of age.

881 When a girl reaches the age of puberty she paints herself with urucú and puts on a pair of feather
[301 ear pendants to let the young men know that she
302] has come of age. She is not secluded by her parents nor is a public ceremony held. When
[304] a boy reaches the age of 15 or 16, an old male relative pierces his lower lip with a bone awl. The family then invites the villagers to a feast.
[431] The visitors must bring arrows, which they present to the young man.

[p. 110(1)]